prospect of it, and discover all its dark mysteries and profundities; we being much of this persuasion, that a plain and naked representation of them will be a great part of a confutation at least; not doubting but it will be made to appear, that though this monster, big swoln with a puffy shew of wisdom, strut and stalk so gigantically, and marclj with such a kind of stately philosophic grandeur, yet it is, indeed* but like the giant Or-*gogliOj in our English poet> a mere empty bladder, blown tip with vain conceit, an Empusa, phantasm, or spectre* the offspring of night and darkness, nonsense and contradiction.

And yetj for all that, we shall not wrong it thfc least in our representation, but give it all possi*-ble advantages of strength and plausibility, that so the Atheists may have no cause to pretend (as they are wont to do» in such cases) that either we did not understand their mysteries, nor apprehend the full strength of their cause, or else did •purposely[1] smother and conceal it. Which, indeed, we have been so far from, that we must confess we were not altogether unwilling this business of their's should loo^ a little like something* that might deserve a confutation. And whether the Atheists ought not rather to give us thanks for mending and improving their arguments^ th&n complain that we have any way impaired them* we shall leave it to the censure of impartial judg-* ments.

iv. Plato* tells us, that even amongst those Pa* gans in his time there was generally such a religious humour, that *wavrsg* &rot jcard *flpayrv*

€7Tt TTaorj? *Offjirj teal* <r/zijcpov *Kal fuja*| *ov* [31] In Tim^o, p. 235.